

778 personal prefix; *kakrán*, unripe; *kra*, people). This term does not suggest social
 554 immaturity, but brings out the point that the *mekakránkra* may eat unripe fruit
 [784] while for the *hamrén* all that is not completely mature is taboo. Further, a *hamrén*
 never eats of the first part of a crop lest he be attacked by snakes or other venomous
 beasts. A *hamrén* who should taste of a green gourd would be afflicted with
 wounds on his body; in gathering honey he must not eat it directly from the bees'
 nest, but must first put it on a gourd bowl, otherwise he would be likely to get
 injured by stepping on the stump of a tree. He would incur the same risk if he
 were to carve implements, such as clubs or arrowheads, from *pau roxo* wood in
 the plaza, where men frequently work manually during the meetings held there.
 The "unripe people" are immune to such perils.

Because of the above-mentioned confusion of the words *hamrén* and *tamhák* I am not clear how many of the numerous restrictions which hedge in the King Vultures apply to the whole order. In any case the taboos listed suggest that a *hamrén* is invested with a superior bodily sensitiveness.

778 Formerly all the *hamrén* had a distinctive mode of burial, a custom only partly
 554 maintained at present. Properly, the corpse of a *hamrén* (and none other) has
 766 falcon down glued on it; and the interment takes place not behind the deceased
 person's maternal home, but in front of it, on the inner margin of the boulevard.
 Finally, secondary burial was confined to this order, though conceivably this was
 once the rule for all, but persisted for the *hamrén* when it had long lapsed for the
 rest of the people.

778 Outside the Canella I have encountered nothing at all suggestive of this *hamrén*
 554 institution except among the Kaingang in the Rio Ivahy district (state of Paraná).
 171 Here there are at least three classes (p. 82 f.).—*paí*, *votóro*, and *penye*, the first
 ranking highest (cf. Guaraní: *paí*, a person of prestige) and comprising the chiefs.
 It enjoys ceremonial prerogatives, such as sitting on a white *caraguatá* blanket;
 and is credited with peculiar sensitiveness to noxious influences. For that reason,
 the chief *Vegmô'* told me, he had bestowed on his naturally feeble son a *penye*
 rather than a *paí* name. These classes have distinctive duties in the cult of the dead.
 A father may assign his child to whatever class he pleases, its affiliation being sym-
 bolized by the name it bears. Unfortunately my data are very imperfect. According
 to Hoerhan, the Botocudo of Santa Catharina—closely related to the Kaingang,
 though not identical with them—have some comparable institution (p. 83).

Of the first four of my *hamrén* categories, the chiefs are best considered under the
 head of Government, the others in connection with the discussion of ceremonialism.

794 As for the King Vultures, I at first mistook them for an ordinary men's society,
 for at certain dances and log races their behavior hardly differs from that of
 the Ducks or Falcons. But soon I recognized them as a wholly distinct type of
 unit, seeing that they are *ipso facto* *hamrén*, in fact, form the bulk of the order.
 Further, while the societies figure ceremonially only at certain definite festive
 periods and in a markedly dramatic fashion, the King Vultures have permanent
 functions of pronouncedly magical and social significance. Finally, they are with-
 out girl associates.

794 The word *tamhák* is a synonym for *kukriti* (king vulture [*Gypagus papa*]),
 825 with whom the members claim kinship, designating him as *kedti* (maternal uncle).
 However, they do not in any way worship or revere this bird, nor do they make
 ceremonial use of its feathers or parts of its body. As the king vulture makes food
 available to the ordinary black vultures (by tearing open the carrion against which
 their weak bills are impotent), so a King Vulture feeds others.

Nimuendajú: The Eastern Timbira

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JEALOUSY

152 Among young men any expression of jealousy or resentment over a slight would
 836 be considered mean and ridiculous. On the other hand, girls take little pains to
 626 suppress corresponding sentiments. In a fit of jealousy Kentapí told her lover
 that she would wait till he was gone, then lure her rival, Muruwá, out into the
 steppe, club her to death, and lead him to inspect the skeletal remains on his return.
 Fortunately, as elsewhere, big talk and action do not always coincide in Ponto.
 As a matter of fact, the two girls could not carry their hostility to extremes because
 the omnipotent social structure is bound to unite them again and again in defiance
 of personal sentiments. Such a thing as having a woman declare that she would
 not attend the afternoon dance lest she meet her rival is wholly inconceivable
 for a Timbira. Accordingly, soon after these two were seen dancing and singing
 together in one line.

SEX IDEAL

832 The Ramkô'kamekra ideal for both sexes involves a stature that is not too short;
 836 light skin color; long and ample hair; a well-nourished body; small eyes; and a
 nimble gait. Males are supposed, in addition, to wear large earplugs. A larybones
 (čukaká) who plays truant at log races or hunting and obviously evades work
 will have no luck in getting a wanton, let alone a wife. There were two or three
 such čukaká in the tribe—one of them probably afflicted with hookworm acquired
 on some begging trip. The others declared that they had somehow transgressed
 the food taboos imposed on young people of both sexes relating to the flesh of the
 little anteater, armadillo, porcupine, paca, capybara, sucuriú and jacaré, and to
 ostrich eggs, electric eels, and rays—prohibitions removed only after marriage.

832 Good log racers arouse the girls' pleasure and admiration, as do good singers
 581 and dancers. Yet in the choice of a husband a competent hunter looms as more
 attractive, lack of skill in the chase being a decided obstacle. Pađnhl had graduated
 from the initiation ceremonies, was twenty to twenty-two years old, had been long
 engaged to a girl, and according to the list he recited to me had killed many kinds
 of game; but he explained that this was far from adequate and that he would have
 to give many further proofs before marriage. However, there is no formal test;
 the general impression that a young man is able to supply a wife and family with
 meat suffices.

The only form of love magic observed is the secret removal of hair from the
 temples of the beloved person, whereby it is believed possible to assure a perma-
 nent union.

PREREQUISITES TO MARRIAGE

582 In former times no young man was permitted to marry before completing the cycle
 [831] of initiation ceremonies, thereby attaining the status of a warrior, pép. Premature
 881 sexual intercourse, it is said, impairs one's prowess as a log racer. As described
 (p. 200), the kuka'kaika'ra ceremony of the last initiation phase involves the lead-
 ing of engaged youths by their prospective mothers-in-law. However, the young
 warriors were by no means obliged to marry at once, being allowed to remain single
 as long as they pleased; since the difference within a class may amount to as much
 as ten years, some members had not yet attained the necessary age.

For girls it was essential to have obtained the corded girdle (me'pré) before
 marriage and to be virgins; and marriage with a virgin was considered indissoluble.
 This girdle was bestowed after at least one season's service as the associate of some
 men's organization. The two vu'te' and the warrior girls who graduate from